1868 ABCFM BOX 2

ENVELOPE SERIES

VOL. XVIII APRIL, 1915 No. 1

# THE WORK OF THEIR HANDS

BY SECRETARY

**WILLIAM E. STRONG**

AMERICAN BOARD of COMMISSIONERS for FOREIGN MISSIONS 14 Beacon St. Boston

A QUARTERLY

# Foreword.

We divide foreign missionary work today into departments; evangelistic, educational, medical, publishing or literary, philanthropic or charitable, and industrial. The industrial department is really only one branch of the educational division; industrial training, like normal or theological training, is but a part of the general field of education.

But it suggests a particular and different kind of work, which calls for special teachers and methods and produces its own characteristic results. As conducted on the Board's fields it shows a variety of operation that gives it special attractiveness.

It is hoped that the accompanying sketch may furnish some desired information and stimulate a livelier interest in this branch of foreign mission work.

Here is a good subject for a mid-week meeting, a missionary "concert" or a Christian Endeavor missionary evening.

The attention of all subscribers to this quarterly is particularly asked to the notice on the third page of cover. W. E. S.

The "Envelope Series" is entered at the Post Office, Boston, Mass., as Second Class Matter. It is published by the American Board of Commissioners for Foreign Missions, 14 Beacon Street, Boston, Mass. Annual subscription, ten cents.

# THE WORK OF THEIR HANDS.

## INDUSTRIAL MISSIONS
### OF THE
## AMERICAN BOARD.

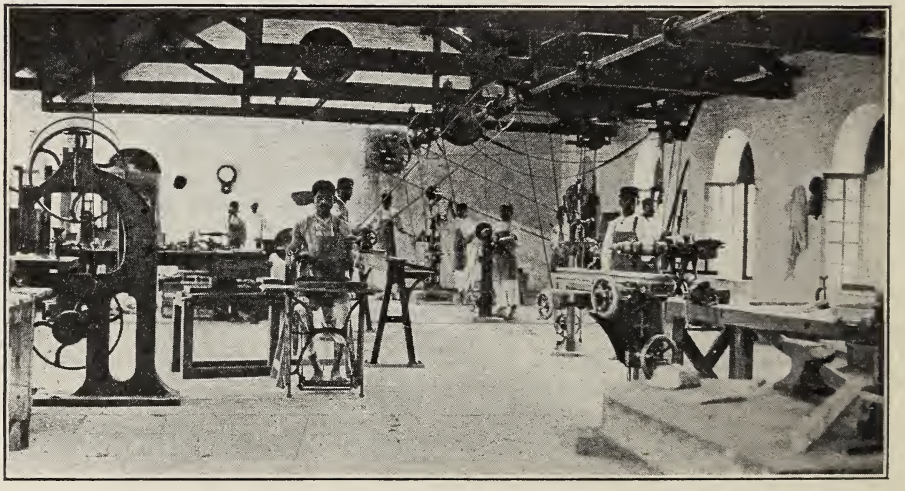
BY SECRETARY WILLIAM E. STRONG.

The great famine of 1899 - 1901 left on the hands of the Marathi Mission of India 3,229 orphans. Besides the burden of their care, their housing, feeding and clothing, was the problem of their future. What was to become of them when they grew up? How were they to be made independent and useful members of society? It was not enough to teach them the Christian Gospel and fit them for the life to come; there was a life here for which also they must be prepared. The need of industrial training was thus emphasized and made pressing for this one of the Board's missions.

In the year 1901 two new missionaries were sent out to the mission by the American Board, and at once at Ahmednagar began to tackle this difficult situation. One of the young men was Mr. David C. Churchill, B. S., M. E., a graduate of the Massachusetts Institute of Technology, and an expert along the mechanical line. He was given charge of a workshop connected with an in-

dustrial school already established at Ahmednagar, but soon turned his attention rather to the developing of native industries. He devised improvements in hand weaving, next to agriculture the chief industry of India, invented a succession of new hand looms which at length trebled the product of the workman and so impressed the government with the practical value of his plans and inventions that he has received large grants and abundant encouragement.

Recently with the help of some generous friends and former members of the mission he has been able to organize the American Deccan Institute at Ahmednagar, somewhat after the pattern of Hampton Institute. On four acres of land buildings are being provided for a foundry, machine shop, carpenter's and blacksmith's shops



**In the American Deccan Institute, Ahmednagar, India.**

and at length a regular building department. On seven acres of land nearby it is hoped to begin the important department of agriculture. Already apprentice pupils are going out from this institute to find positions awaiting them at good wages; without exception they have shown themselves willing to apply the knowledge secured to the plain task of earning their living. This marks a real point gained, and adds to the hope that this Deccan Institute is to prove a powerful agency for the uplift of Indian youth.

The other young missionary who came to India with Mr. Churchill was Mr. J. B. Knight, M. S., a graduate of the Massachusetts Agricultural College, and an expert in India's chief industry. Two-thirds of the 315 millions of her people depend upon agriculture for their livelihood. One who can bring help and advancement to the farmers of India is a benefactor indeed. Upon arrival at Ahmednagar, Mr. Knight started work with a class of boys on a small farm.

But as money to support both the new lines of training was not forthcoming, eventually the Bombay Presidency Government secured the services of Mr. Knight and made him professor of Agriculture in a new Agricultural College at Poona. Here he continued to do really missionary work. The writer had the pleasure of seeing him on his experiment farm at Poona in 1913, surrounded by the proofs of his efficiency. His fields of only average soil, bearing an astonishing crop through the process of dry farming, had been visited by 2,500 native farmers at government expense; the story of their yield

was being told in many a hamlet over the arid plains of West India. The American Board may congratulate itself that at least it brought to India, if it could not maintain on its staff there, this inspiring industrial leader.

**Metal Hammering, Ahmednagar, India.**

These undertakings of 1901 were not the beginning of industrial missionary work on the Board's fields. So early as 1870, Rev. Richard Winsor of this same Marathi Mission was conducting industrial schools at Satara and Sirur, where beside carpentry and smithing, was taught the making of rope from the alœ fibre, an enterprise which also won government approval. At length in Ahmednagar, Rev. James Smith founded and conducted with notable success the Sir D. M. Petit School of Industrial Arts, named for a public spirited Parsi baronet who furnished

the funds for the first building. This school still continues and under the care of Rev. Henry Fairbank, as one department of the High school, furnishes to the boys a means of training and selfhelp, by its courses in rug making, metal hammering, weaving and carpentry.

So in other of the Board's missions. Pres. Faunce in his *Social Aspects of Foreign Missions* declares "Eden was the earliest industrial or agricultural school;" "the first man was put into a garden to dress and to keep it." Without going back so far, it is enough to say that from the early days of the Board's history, industrial features have crept into its missionary work. Only at first they crept in, as intruders, doubtful of their welcome. Many missionaries and some Board officials were disposed to rule them out as having no rightful place; they were secularizing and distracting occupations which only interfered with the true work of spreading the Gospel.

Even Cyrus Hamlin's famous exploits at his Bebek Seminary, whereby he enabled his poverty-stricken students to maintain themselves, and cleared a profit of over $25,000, which built and paid for thirteen native churches, and incidentally furnished bread and clean clothes to the suffering English troops in the Crimean war, were frowned upon by his colleagues and deprecated at the home office, as diverting energies that should have been bent to the one task of evangelizing the Armenians.

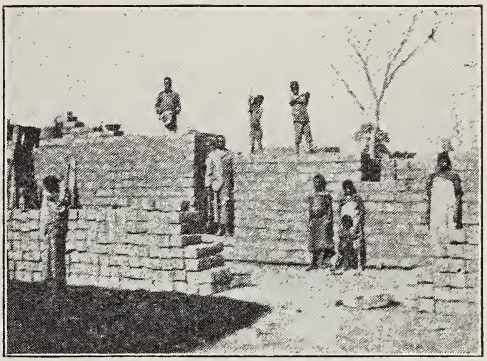
Yet Secretary N. G. Clark at the annual meeting of the American Board in Worcester, Mass., in 1893, could say of this novel educational enterprise in Turkey, "the best work yet done by any native pastors or preachers has been

done by men who were trained to industrial habits and pursuits at the Bebek Seminary by Dr. Hamlin. The young men whom he brought together were all taught some useful occupation in connection with their studies. These men have made their mark wherever they have gone throughout the Turkish Empire; they have been the strongest men, whether as pastors or business laymen, to be found in the Christian communities."

All the fields of the Board have not presented equal opportunity for industrial missions. Indeed in the majority of cases there is no call for them. The peoples in Papal Lands, in Mexico, Austria and Spain do not require to be taught by missionaries along these lines. In Japan too and in China, a host of industries have been established and developed from immemorial times; in many of the arts the East is quite independent of the West. In agriculture they have even devised methods of irrigation, rotation of crops, cold storage, etc. So that in the huge Far East the missionary has felt little compulsion to undertake any forms of industrial training. In China today, it is urged that in connection with the large and fully equipped union Universities that are planned there shall be agricultural schools to spread the benefits of the scientific study of that fundamental occupation. But so far industrial missionary work in the two great empires of Japan and China is practically negligible.

India, Africa and to some extent Turkey are for the most part the fields wherein the American Board has wrought industrially. The man who lives under torrid skies, with one strip of cloth for his costume and with

the "perennial banana" to be had for the plucking, needs to be roused from his native indolence to become a systematic and efficient worker. And amid the poverty and oppression which in one form or another weigh down upon all these lands, and upon Turkey as much as upon the others, there is a clear call to those who would help the peoples rise, that they should enable them to find or make and to use the tools of their deliverance.



**Building a House, Chisamba, West Africa.**

It is more than a matter of helping certain favored individuals to earn a livelihood; it involves the uplifting of communities, the creating of new social and industrial strata, the making possible of a self-supporting, self-respecting, substantial Christian citizenship.

Dr. Henry S. Hollenbeck declares that the teaching of modern agricultural science to the natives of Angola, West Africa, is essential to the maintenance of their life in the land, to the very preservation of the race. As it is now, the natives only scratch the surface of the ground; they never dress the soil or till it properly; after three years or so, as crops dwindle, they incline to move on, and break new ground. So they acquire no sufficient claim to their land, not even squatter sovereignty; but are likely to be disposessed by the increasing numbers of incoming foreigners who seize upon what they find and

file their claim with the Portuguese land office. Only as they are taught to improve their holdings, to settle thereon and to farm intelligently and successfully can the Ovimbundu hope to hold their own in the opening up of their hereditary domain.

Industrial missions are of many sorts. That is to say, the aim and the method of introducing industrial features into the educational scheme differs widely on the several fields. Usually industrial training has begun as a means to self-help, to enable a student to earn part of the cost of his education. The farm, the laundry, the printing press, even the carpenter shop and the brick yard have been undertaken to provide work for moneyless pupils with little regard for their benefit from manual training, but under the pressure of impending deficits. In both Turkey and India, as a result of famine and pestilence, the care of large companies of orphaned children has devolved upon missions already overburdened and has made yet more imperative the adding of industrial departments.

A notable case of this gradual development occurred at Oorfa, a lone station of Central Turkey, where by the initiative and enterprise of the one missionary, a single woman, Miss Corinna Shattuck, there has grown up round an orphanage and its modest activities, carpentry and cabinet shops, iron work and machine shops in the mission compound; tailor and shoe shops in the city; a farm from which was harvested last year 3,000 bushels of grain, and a woman's department employing, chiefly in the manufacture of handkerchiefs, 1,771 women. Though Miss Shattuck did not live to see it, after ten years of effort

**In the Handkerchief Department, Oorfa.**

the goal of self-support for all this industrial effort has been won.

Similarly at Amanzimtoti, in the Zulu Branch of the South Africa Mission, has grown from small beginnings a diversified and well equipped industrial school, in connection with the Amanzimtoti Institute and Normal School. Here are departments of carpentry, tailoring, shoe-making and agriculture, with foreign teachers at their head. Last year fifty acres of sugar cane were under cultivation, the pupils furnishing the labor. The Agricultural Department in particular has promise of a great future.

In the Rhodesian Branch of the same South Africa Mission, agriculture is also being vigorously pushed. At the two stations, Mt. Silinda and Chikore, farms covering 67 acres were under cultivation last year. In spite of

an unfavorable season, 16½ tons of corn, 20 tons of mungoza and a fair crop of beans were harvested. Other lines of industrial training have been developed at both stations till now the courses include carpentry, masonry, road-building and printing for the boys and sewing, laundry work, spinning, weaving and bead work for the girls. The great forest, Mt. Silinda's unique possession, has offered fine chance for lumbering; the saw mill together with the traction engine, whose overland journey from the coast in 1902 was in itself a thrilling story, makes possible the working up of the monarchs of the woods into splendid, serviceable timber. Building operations at each centre have furnished practical work in carpentry and brick laying. A manual training class of twelve boys at Mt. Silinda was so successful that after six months another was started to alternate with the first. They were given five hours a week of instruction and so far as possible an equal time at related work under native stu-

**A Corner of the Farm, Mt. Silinda.**

dent supervision. In spite of the ravage of fire and famine within the year, the Industrial Department of Rhodesia is stronger than ever; it is well-established; its prime importance is admitted; its field of operation is growing.

It is thus by natural and easy steps that what begins as merely student aid sometimes grows into trade schools. The emphasis shifts from the immediate financial return, the temporary assistance, to the fitting for a life work. Between these extremes lie the many varieties of training. All the way from the simplest forms of student work to the organized technical school with its apprentices and its apparatus is to be found in the American Board Missions in Turkey, India and Africa, what is loosely called the industrial department of missionary work. It is all industry indeed, but as has been said with varying aim and method.

For example, at Pasumalai, in the Madura Mission, India, is a Manual Training School which frankly discards the idea of self-help, at least as a main purpose. "The training of the hand and eyes," says its first principal, "has come to be recognized as an essential part of an all round education." Here is the dominating idea of that school. It began in 1900 with a carpenter's shop on the veranda of the principal's bungalow. Later seven acres of land were bought and a well dug for a school garden. By 1902 the carpenter's shop was moved to a plot under the trees, where a tin roof rested upon posts; the school building was opened in 1908. The courses offered are agri-horticulture, carpentry, blacksmithing and

**Harvesting Rice, Pasumalai.**

drawing. Each course covers six years from first form through high school. Of the three hundred pupils in the High school at Pasumalai, practically all take work in this Manual Training School. The farm more than pays expenses; the carpentry department with its share of the government grant comes out even; the school does not draw heavily upon general funds.

More and more attention is turning to one line of industrial training, viz., agriculture. In every land, farming is the fundamental pursuit, the primary source of prosperity. What is gotten from the soil is a direct addition to the wealth of a land and the independence of its people. But in no lands does agriculture bulk larger than in India, Africa and Turkey. The potential resources of

those countries are in the soil. They need better mechanics, better artisans; but most of all they need better farmers. The industrial aim of missionary work in these lands at least would seem to be to stress the agricultural school and the experiment farm. It is significant that the latest proposal from the Indian government to the Board's Madura Mission, that it shall take over the care of certain troublesome robber castes within its district, provides for the establishment of a farm settlement, where agriculture shall be taught, and its discipline enjoined.

The need and the value of industrial training on the mission field are manifold. The missionary is impelled to it for various reasons. To begin with, it is of prime importance to teach the dignity of labor. Rev. Henry Fairbank of India affirms that the results of purely literary schools were to make pupils despise work with the hands. "They could become teachers, preachers, clerks, anything that did not necessitate manual toil and labor." And President Zumbro also of India tells of a man who said to him when asking for charity, "What, you want me to work?" "Yes," was the reply, "if a man will not work, neither shall he eat." "I cannot work," said the man, "I have passed the third form examination."

The African may not have the same ambition for a scholarly career; but he is quite as indisposed to systematic, persistent toil. Let the women work; in the fields; about the kraal; while he squats with his companions, or makes his trading journeys afield. Laziness and inefficiency are widespread in the lands where industrial missions have been started. They have a large and incalculable service to render in making it fashionable to work and to work with one's hands.

Akin to this good effect is another; that of training in accuracy. In the civilization of Asia and Africa. It is not thought necessary to be prompt in time, exact in speech or to measure by rule. To get round within an hour or two of the appointed time is "near enough;" to report a matter with the variation of one's own imaginings is "near enough;" to do a task after a fashion and somewhat as one was told is "near enough." The precision of machinery, the exactness of the yard stick, the straight row of the corn field all are of immense educational value to the African. So they are to the East Indian, and to the youth of Turkey. To make the eye true and the hand reliable is to cultivate in one very real way the virtue of integrity.

And then there is the matter of the livelihood. How are the churches and Christian communities of these lands, made up as they are largely of the poorest and feeblest of the people, to come to any self-respecting and substantial independence unless the members of these churches and communities be put in the way of earning a decent livelihood. The outcastes of India are thus being raised in the industrial and so in the social scale. It has happened in more than one instance in the Madura mission that an entire community has been brought from virtual beggary or even thievery to the acquiring of a trade to a gradual betterment, through thrift and decent living, till they have become land owners and money lenders among their countrymen. The future of the African, as has been said, is indeed dark unless he can be made industrial-

**Cabinet Shop, Industrial Department, Sivas, Western Turkey.**

These young men are students in the Sivas Teacher's College, the only American Teacher's College in Turkey. The value of this training of the hand to those who are to be educators of their people and leaders in the town and village to which they go, is apparent.

ly self-reliant. Crowded off his unimproved land in West Africa, as he will surely be, in the East he is in equal danger of being driven to the wall. Unless the native, be he Zulu, Ndau or Ovimbundu, learns something better than his crude, unproductive, lazy farming, he will become virtually a serf in the land of his fathers, incapable of rearing home or church or community life upon stable and satisfying foundations.

"Two Unsolved Mission Problems" was the title of the paper in which Secretary Clark eulogized the work of Cyrus Hamlin at Bebek. If Industrial Education was an unsolved problem of missionary undertaking in 1893 it is nothing else in 1915. Notwithstanding the wider experience that has been gained, the many new experiments that have been made, and the conviction, now assured, that industrial training is an essential part of successful missionary work in some lands, it yet remains true that no field of missionary effort is more perplexing or more difficult to maintain than this department of educating the hand.

A staggering difficulty appears in the cost. No other schools are so expensive as industrial schools. Many of them require imported and high priced apparatus. Pupils waste material and break tools. Returns from sales seldom or never make these institutions self-supporting. A Scotch inspector of schools, quoted by President Faunce, puts the case concisely. "When a lad is learnin', he's not airnin'; and when he's airnin', he's not larnin'." Trade schools and agricultural colleges in the United

States are not able to maintain themselves without considerable grants or endowments. Grants to these mission industrial schools are indeed made by government, both in India and Africa and most willingly. To no other form of education are they so generous. One-half of all the allowances of industrial missionaries and native instructors in India is met by government. Yet they remain a heavy financial burden on the meagre funds of the missions.

The famous Lovedale Institute, pioneer and chief exponent of industrial education in South Africa, reported its estimated expenditure for 1914 as £6764; government grants £1296; leaving £5468 to be made up from other sources, including sale of manufactured articles. The industrial undertakings of the American Board missions are less elaborate and adventurous; they do not involve any such figures; yet it is patent that their cost puts a check on their growth. There is no physical need of Turkey more pressing than better agriculture. The missionaries feel it. Three colleges in different parts, at Marsovan, Harpoot and Aintab have contemplated agricultural departments. Only the prohibitive expense of such a school with its demand for ground, stock, tools, teachers and buildings has delayed the undertaking. One who has seen, for example, the industrial schools which the Japanese have esablished in Seoul for the training of Korean youth, with adequate buildings, fine machinery, charts, models, apparatus of every sort, cannot but feel how hampered is the worker who on mission funds or the frail hope of private aid sets out to provide industrial

**Students and Instructors of Thessalonica Agricultural and Industrial Institute.**

education for the needy boys and girls of his field. The problem of finance stares him ever in the face.

It has been difficult hitherto to secure the expert teachers required to conduct these departmens. Only ordained men or Christian physicians have been regarded or have regarded themselves as foreign missionary timber. It was not so at the beginning. When the Board's mission to the Cherokee Indians in Tennessee was opened in 1817 among the early reinforcements was a prosperous young farmer of New Jersey and a group of his neighbors and friends who offered themselves as industrial missionaries, adept in various trades, ready to give their lives to the helping of the Indian races. A printer and a farmer were

in the party of twenty-one missionaries who sailed around the Horn in 1819 to open the Sandwich Islands mission. With the dropping out of the industrial factors from these two experiments, the field for such workers seems to have been thought closed. Since then industrial undertakings in the mission field have been largely the work of ordained missionaries, and more recently, of teachers in literary schools. At length we are beginning to find men trained in the arts, graduates of technical and trade schools, who have caught the missionary spirit and are volunteering for the posts of industrial teachers. The field for such service is widening; the response, it begins to seem, is increasing. Only this year in one of the foremost State Agricultural colleges of this country a group of seven or eight juuiors and seniors have expressed the desire to study Agricultural Missions and steps have been taken to start them on that new line of inquiry. The problem of the industrial superintendent may soon be solved.

The caste system of India adds to the problems of industrial training in that unhappy land, by making it difficult for the pupil when he leaves the school to find work. Trades go by castes in India, and as the youth reached by our missions are largely outcastes or of very low caste, it is hard for them to gain employment in a trade higher than that to which they were born. By migrating to the large cities, where no questions of caste are asked, they can obtain work, but with difficulty do they go back to their villages and overcome the odium of

their origin. The situation is improving somewhat, in this respect; caste bonds are loosening; a good artisan cannot be persistently despised. But it is still an obstacle in the way of the industrial school in India.

**Lace Making Class, Ahmednagar, India.**

One more problem that confronts both the trade school and the agricultural experiment farm is the lack of capital among the people who are to be trained. Owning no land, with no money to buy tools, how shall they when equipped, be able to start at actual farming for themselves? Or how shall they get the little shop, or even the loom by which they may earn their living? It is easy for the boy to weave rugs in the mission buildings and with the missionary finding a market; or to hammer silver bowls for American friends of missions to purchase. But it is quite another matter for him to go out by himself to purchase material, fashion his wares and find his own market. The lack of capital, of a substantial base

of operation for these who are being trained in our industrial schools constitutes in many cases a serious problem; how are they to put what they have learned to actual account in the hard competitions of their business world?

The pressure of this situation has led to some unexpected developments. Industrial schools have now and then become little more than factories, with pupils holding on year after year to earn the living they might not gain outside. The Basel Mission, which has devoted itself more than any other in India to this form of education, has deliberately established factories, organized stock companies of supporters in the homeland and come into direct commercial competition with the industries of India. It has even paid small dividends from its profits toward the support of the missionaries. The sober judgment of the missionary force is against this mixing of evangelism and business. It looks with courage and determination to find ways in which the pupils shall leave the training school to take their place in the industrial world about them and there to earn a livelihood. In many places and in many lines this end is being attained. The outlook is continually improving. This problem is in the way of being solved.

The difficulties which have been noted are serious, but they are not prohibitive. In spite of them, industrial education is expanding — a sure sign that it is needed and that it is succeeding. Out of 136 missionary societies operating in India, Burma and Ceylon, 47, including nearly all the larger and stronger societies, are re-

ported to be offering some form of industrial training. Notwithstanding the tyranny of caste, young men are going out from these schools in India to earn an independent livelihood, especially in forms of industry recently introduced, such as railway workshops, cotton mills, etc. With the gradual wearing down of the caste barrier, way will be opened for an easier transition from school to life work.

**Ironing in the Laundry, Inanda Seminary.**

In Africa, too, where instead of the caste system, is felt the racial antagonism of white against black, and where many Europeans adopt the slogan, "South Africa, a white man's country," still the trained native is winning his way. It is said that 85% of the mechanics employed

in the building trades at Kimberley are "blacks" and practically all the wagon industry is in their hands. Even those who are not to live by a trade are greatly helped by the discipline of manual training, and the practical knowledge gained through the industries taught in the mission schools qualifies for larger influences in the land. "The native evangelist who knows how to use improved methods in the cultivation of the soil, and how to make and burn brick and build civilized houses and manufacture furniture has a more powerful influence for righteousness in an African community than one who has not that industrial skill."

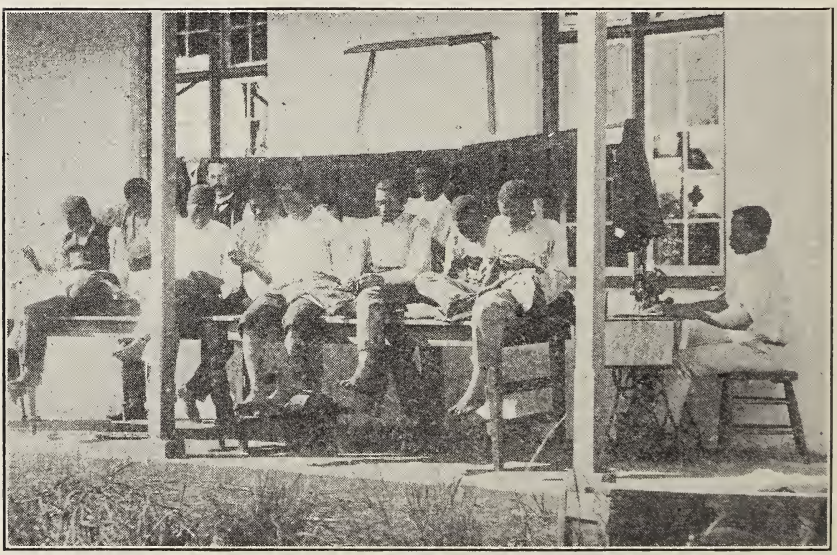
**The Brick Kiln at Mt. Silinda, in Rhodesia, South Africa.**

Rev. Henry Fairbank of Ahmednagar voices the justification for this form of missionary work and relates it to all the other departments in affirming two very broad principles that lie at the basis of mission work in these days:

> "One principle is that no Christian missionary can be content without giving his people the best that there is in him — the best for their physical and mental and social welfare as the environment for their religious progress."

"The other principle is that the work to be done for any man who is ignorant and poor and superstitious is only begun when this man is baptized. He may learn the Lord's prayer and the catechism before he joins the church, but still there are things to be done for him, to help him to attain to the full statute of the manhood that there is in Christ Jesus."

The task of industrial missions is to provide, in lands where ignorance, poverty and inertia prevail, a capable, independent, substantial manhood and womanhood for the upbuilding of the Christian community.



**Tailoring Class at Amanzimtoti, South Africa.**

## Principal Centres of the American Board's Industrial Mission Work.

### *INDIA.*

### *Marathi Mission.*

*AHMEDNAGAR.*

*American Deccan Institute.* An independent trade school, receiving government grant for experimental work to develop trades which shall meet the industrial needs of the country at large. Apprenticed pupils.

*Sir D. M. Petit School of Industrial Arts.* A department of the Mission High School. Seeks to train boys in practical work and to put them in the way of self-help. Courses in metal-hammering, rug-making, weaving and carpentry.

*Whittemore School.* The station boarding school for girls; has a self-supporting lace school; teaches silk-spinning and raising silk worms, and has a course in domestic science.

*BOMBAY.*

*Mission High School.* Maintains a practical laundry for the boys, besides a carpenter shop; sewing classes are formed for boys and girls.

*Blind School.* A cane shop where the boys cane chairs, their product being taken by a large firm in the city.

*SHOLAPUR.*

*Boys' School.* The carpenter shop is a required item of the curriculum; weaving is also taught.

*SIRUR.*

*Industrial School.* Restored after fire in 1895 by gift of 5,000 rupees from Sir D. M. Petit together with government aid and private gifts. Teaches carpentry and aloe fibre weavings. At other stations of this mission, such as *Rahuri* and *Vadala,* industrial features characterize the school work.

### *Madura Mission.*

*PASUMALAI.*

*Pasumalai High School and Training Institution.* The industrial department of this school has its separate buildings and its foreign superintendent. Besides the farm and the shops there is the Lenox Press, providing training and work for young men and remuneration for the school.

*MADURA.*

*Lucy Perry Noble Training School.* The Industrial Home connected with this school provides, for girls not advanced enough for full Bible school course, a chance to learn sewing, dress-making and embroidery. Self-supporting.

## *AFRICA.*

### *South Africa Mission.*

### *Zulu Branch.*

*AMANZIMTOTI.*

*Amanzimtoti Institute and Normal School.* The industrial department is in charge of a foreign superintendent with four foreign teachers. Several practical courses are conducted in connection with the shops. Agricultural training is assuming new prominence and is felt to have a great future.

*INANDA.*

*Inanda Seminary.* Industrial courses including laundry, sewing and dress-making are taken by most of the girls in this boarding-school. The girls work in the school gardens, and grind the meal they raise for the school larder.

*UMZUMBE.*

*Umzumbe Home School for Girls.* Here also instruction is given in sewing, dress-making, lace work and bead work; in the laundry, the garden and in domestic science.

### *Rhodesia Branch.*

*MT. SILINDA.*

*Station Schools.* Courses in carpentry, brick-making, spinning, weaving, sewing and domestic science. Good furniture has been turned out and the standard of carpentry greatly raised. Lumbering has been carried on in the great forest; 56,000 board feet were cut in the saw mill in 36 days; grinding and bolting mills supply grain both to natives and settlers.

*CHIKORE.*

*Station Schools.* Industrial and laundry work and sewing taught. A large farm cultivated; new buildings erected; twelve miles of bicycle path laid out, and as many more of the best wagon road in the district. For contemplated new buildings, 100,000 bricks and 18,000 roofing tiles were made.

## *West Central Africa.*

*CHISAMBA.*

*Station Schools.* An industrial superintendent at this station makes the department conspicuous. Carpentry, blacksmithing, brick and tile-making, agriculture and tailoring have been more or less extensively taught.

*DONDI.*

*Industrial and Training Institute.* This new institution is hardly under way as yet, but it is expected that it will register high water mark for the industrial as well as the literary education of the picked youth of the mission.

At almost all the stations, some industrial training is attempted. *Sachikela* has new carpenter and blacksmith shops. *Kamundongo* is the seat of the new press, whose arrival marks an epoch in the mission's development.

## *TURKEY AND THE BALKANS.*

*SALONICA.*

*Thessalonica Agricultural and Industrial Institute.* Though independent of the Board, this institution has for its head one of the Board's missionaries. Several lines of industrial and agricultural work are taught, and the school has been exceedingly popular and influential in Macedonia. The shifts of war now bring it under the Greek flag.

*SIVAS.*

*Teacher's College.* The industrial self-help department consists of carpentry and cabinet shop, book-bindery and ironworker's shop; gardening and grading have been taught.

*OORFA.*

*Industrial Institute.* The equipment includes carpentry and cabinet shops, iron work and machine shop, tailor and shoe shop; besides there is a good sized farm which more than provides grain for the school table. An orphanage, a blind school and a woman's industrial department furnish instruction, work and living for many dependent folk.

At many if not most of the stations in the several Turkey missions, industrial features are introduced into the school life,

largely as a means for aiding needy students. The Self-Help list at Anatolia College, *Marsovan* contains 112 names; they earned about $2,200. At *Harpoot,* the college maintains a tin and iron shop, cabinet shop and book bindery. The cabinet shop is now under the superintendence of a new foreign teacher in manual training. At *Van,* 100 girls and women are taught in the lace industry. At *Mardin,* an industrial department connected with the boys' high school teaches carpentry, stone-dressing, printing and book binding.

## Some Books on Industrial Missions.

The literature of Industrial missionary work is not yet extensive or exhaustive. Incidental reference is frequently made to this department in general missionary news and in annual reports of foreign missionary societies. But any detailed or comprehensive treatment of the subject has yet to be undertaken.

The reader of this leaflet who wishes further information will do well to consult:


World Missionary Conference, 1910, Reports: Volume III, Chap. VIII.

*Barton, James L.* — Educational Missions. 1913. Student Volunteer Movement, 75 cents net.

*Faunce, William H. P.* — Social Aspects of Foreign Missions. 1914. Missionary Education Movement, 65 cents net.

*Dennis, James S.* — Christian Missions and Social Progress. 1906. Volumes II and III. F. H. Revell Co.

*Wells, James* — Stewart of Lovedale. 1909. Revell. $1.50.

*Noble, Frederick P.* — The Redemption of Africa. 1899. Volume II, Chapter II. Revell.

*Jones, John P.,* Editor — Year Book of Missions in India, Burma and Ceylon. 1912. Christian Literature Society for India.

*Beach, Harlan P.,* Editor.—Mission Problems and Policies in Asia. Student Volunteer Movement.

International Review of Missions, Volume II and III. Several articles.

Report of the Industrial Conference, 1911. Christian Literature Society for India, Madras.

# *THE ENVELOPE SERIES*

year expires April 1, 1915. Many subscribers have already paid for renewal. Have you renewed your subscription for the current year? The label on the envelope in which this number is mailed indicates the date of expiration.

You will renew, will you not? We are confident you got many times ten cents worth of value out of the publication last year.

And then your subscription, as we have said before, helps to give a substantial subscription list to the Envelope Series and so upholds its standing with the Post Office Department and maintains its second-class mailing rate privilege.

If you could secure us a few new subscribers, we should greatly appreciate your aid.

Please remit a dime with your address to

JOHN G. HOSMER, Agent,
14 Beacon Street,
Boston, Mass.

# AT ½ PRICE

We are desirous of securing the widest possible circulation for the American Board Almanac of 1915.

*It represents the top-notch of beauty and interest for this established annual.*

*It is filled with unusual pictures, crisp facts and telling figures.*

*It is bound to awaken or deepen interest in the work of the Board.*

Therefore we offer it from now on until the edition is exhausted at *Five Cents a copy, postpaid.*

Send us a *nickel* and your address; we'll take the risk of the coin's being lost in the mail. Better yet, send a quarter for yourself and four friends.

Address JOHN G. HOSMER, Agent,
14 Beacon St., Boston.